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P. 32, l. 5. For הרום read הרום, a designation of the sanctuary and Jerusalem (Lam. ii. 1, 1 Chron. xxviii. 2, etc.). It is used because it rhymes with ארום.

P. 116, l. 13. For Yason read Sason.

P. 133, note 1. See the *Agada der Palaestinensischen Amoräer*, ii. 400.

P. 149, l. 19. For השוורי read השוורי.

P. 151, l. 12. For festem read festum.

### DEDICATORY POEM TO JEHUDAH HA-NAGID.

A FURTHER examination of the poem to Jehudah ha-Nagid, kindly lent me for that purpose by Mr. Elkan N. Adler (*J. Q. R.* VIII, 556), has resulted in some completions and corrections of the text. I communicate them herewith, because of the importance of the piece, which is up to this day the only poem left to us, written in honour of an Egyptian Nagid on the occasion of his acceptance of office.

In the first line of the poem, which is an acrostic on the words חזק יהודה הנגיד, the words מעולם ועד עולם—words inapplicable to a human being—must be deleted; the word מעולה is still clearly recognizable; and, since the lines of this strophe all rhyme in ידים, we must insert either ביחידים or בידידים. Instead of בחסידות, the word בחסידים is clearly legible in the copy, and is correct according to the rhyme. The א of אל can still be read, and the strophe reads: ידיד האל מעולה ביחידים • אדיר הדור מפואר בחסידים • אשר עלה עלי כל ידיר האל מעולה ביחידים • ביראת אל ומעשים מאושרים (ונת[ה]ת) כבדים. I believe that I am still able to recognize the reading אדיר הדור in the faint traces of the MS.

It appears to me that the second line also can be completely restored. Only נור[ע] must be corrected into נורה. The second word I can only conjecture to read למעדהו. The poet says therefore: "Truly we must praise God, who wrapped him up in wisdom." But in the space left empty by Dr. Neubauer I recognize with certainty הלא גבר, which disposes of ליחכם, which gives no sense.

In the fourth line, the MS. gives plainly יחיה. This agrees with the metre, and the meaning is: "he, the Nagid, gives life to God's word, so that it does not become old."

In the sixth line, the traces in the MS. show merely that the completion ואח[ריו] is impossible. But the third line of the stanza is quite clear and reads: וכי הוא שר וצדיק הוא משלך, i. e. "and is

there a prince or a pious man like thou?" As to the concluding portion, I think the first word must be completed into לנחל [א]ה, and the last word into ועברים. The middle remains illegible.

I am, on the other hand, able to restore with certainty the two first lines of the seventh strophe, from the outlines in the MS. They read : נפשי בו קשורה ומתאוה. היותו רב ונניד לכל ניה, i. e. "my soul is bound up with him, and wishes that he might become the teacher and ruler of every creature." Over the word שאילה, which, in the MS., has a line on the top [= שאילה], the word נאוה, which agrees with the rhyme, is plainly visible. Between אלוה and שאילה the letters וי or לוי remain.

If we further consider that the eighth strophe is incomplete, the end being wanting, without, however, the MS. being indistinct or injured, it is evident that the latter only contains the draft of the poem, and not the text in its final form. The same conclusion is offered by an investigation of the metrical value of the poem. The poet had evidently in his mind a poem of eleven stanzas of four lines each, with a perpetual concluding rhyme, the three first portions or lines of the stanzas rhyming separately. The metre of the four lines of each stanza was to be יתר ושתי תנועות יתר ותנועה. This metre is almost faultlessly carried through in several stanzas, and in all of them it can easily be restored by small insignificant corrections; this shows that only the draft of the poem has been preserved, and that the small inaccuracies were all corrected in the clean copy.

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### ANGLO-JUDAICA.

In the list of Tosaphists formulated by Zunz<sup>1</sup>, a certain unknown Rabbi is introduced in the following words "I (הר"י) dem der Verfasser von Tosaf. Taanit 3 a gehört, ist wahrscheinlich ר"י טרוטין, ein Schüler von R. Perez und R. Ascher, der in Anmerkungen zu Schaare Dura (4, 5, 8, 24, 30, &c.) vorkommt."

The letter I in this extract may equally be the letter J; and ר"י may be Isaac, Jacob, Joseph, Jehuda, &c. There is no certainty about it. What we principally have to note is that here is a Rabbi presented to our notice, coeval in time with Rabbenu Perez and Rabbenu Ascher (Rosh), both of whom lived and flourished at the

<sup>1</sup> *Zur Geschichte und Literatur*, p. 53.